dectrine. Therefore, I conjure you to prove from the Scriptures that I have erred. Con-vince me of this, and I will be the first to cast

my books into the fire.

"What I have now said shows plainly, I trust, that I have weighed the danger to which I am exposed, but, far from being dismayed, I rejoice in the character and destiny of God's word. Christ tells us: 'Think not I of God's word. Christ tells us: 'Think not I have come to send peace on earth, but a sword!'
'God is wenderful and terrible in His counsels. Boware lest in presuming to stifle dissensions you draw down upon your beads a deluge of present disaster and eternal desolation. You should fear lest the reign of this young and noble prince begin and close in gleon.'

might point to examples," continued Lather, speaking with a noble courage before the greatest monarch of the world, "to the Pharaous, the kings of Habylen and Israel. "If I say these things it is not because I think you great princes need my poor advice, but because I wish to render to Germany what she has a right to expect from her chil-

dren.
"So I commend myself to your august majesty and serene highnesses, humbly entreating you not to suffer the hatred of my enemies to pour upon me an indignation I

As he finished this address in German with modesty, but with great warmth and firm-ness, he was covered with perspiration, heated by the press of auditors and fatigued by the specticle, the noise, and tumuit, and his own creation.

emotion.

He was ordered to repeat in Latin—the emperor did not like the German tengue—but the privy connellor to Frederick, elector of Saxony, who stood at his side, seeing his exhaustion, quickly said, "If you cannot repeat your words, that will do, doctor."

Luther, however, after a brief pause to take breath, began again, and repeated his speech in Latin with equal energy.

When he ised ceased the chancelor of Treves and orator of the diet again, with evident indignation, replied, "You have not answered the question. You were not summoned to discuss the decrees of councils. What is your answer? Will you or will you not retract?"

not retract?"

Luther responded without hesitation:
"I cannot submit my faith to pope or council, since they have often and manifestly creed. Unless, therefore, I am convinced by Scripture or by the plainest reasoning; unless they render my conscience bound by the word of God, I cannot and will not retract; it is unsafe for a Christian to speak against his conscience." Then, looking around on the diet which held his life in its hands, he said: 'Here I stand. I can do no other. May God help ne. Amen.''

me. Amen."

The assembly was thunderstruck. The death knell of the Roman papacy as an earthly domination had then and there been sounded. We ourselves have lived to see the last dying flicker of the temporal power. But Martin Luther went out unharmed!

THE MEMORIAL CHURCH.

ADDRESSES BY REV. DES. BARTLETT, RAN-KIN, M'KINNEY, POWER, AND BUTLER, AND JUSTICE STRONG.

The Memorial church, corner of Vermont avenue and Fourteenth street northwest, was crowded last evening by the large congregation assembled to take part in the jubilee services in honor of the four hundredth natal day of the great reformer, Martin Luther. The church was beautifully decorated for the The church was beautifully decorated for the eccasion, the space in front of the altar being filled with flowers and foliage plants in ornamental vasce, and the choir gallery draped with trailing vines and garlands. Within the altar were seated Associate Justice Strong, Rev. W. A. Bartlett, Rev. J. E. Rankin, Rev. W. I. McKinney, Rev. F. D. Power, and Rev. J. G. Butler, the pastor of the church. On the left of the altar was placed upon the baptismal font a beautiful statuette of Luther. Long before the time fixed for the service to begin every available space in the church was packed with a solid space in the church was packed with a solid mass of people, and the aisles filled with chairs and camp stools. At 7:30 o'clock the service was opened with an anthem by the choir, followed by the sentence, "O, come let us sing unto the Lord," the "Gloria Patri," und the most the congest "The" and 18c apostlo's creed in concert. The forty-sixth psalm was then read by the Claybaugh, and the hyme. "Jow Where E'er The Sun," was the choir, and a prayer offered by ANT Rev.

Calvin had performed his great works. The character of Luther was that of the largest Gorman man, and in his sphere Calvin was the largest Frenchman. One was a man of the people, working with brawn and brain. The other worked in narrow lines, but to the same great end by different means. The criticism that Luther was a narrow theologian was an absurdity, for with all his rich German blood and intellect be would have German blood and intellect be would have seized the Grock language even as he would have seized the devil to make the Bible plain to his people, and his work at Wartburg bore testimony of his indomitable energy and rare intellect. At the age of 27 Calvin had produced the clearest system of divinity ever published to the world. Calvin and Luther were allke in their courage; each feared only to do wrong. At Worms, before Charles V, and in every situation that surrounded him, he had hurled his defiance at all who opposed his life work. Calvin worked under other conditions, which Calvin worked under other conditions, which involved the giving up of every worldly prospect, and a life of sacrifice and self-denial. Yet he had organized the theological body to the reformation, which, up to the present moment, commanded the admiration of the intellectual world. Some deeds, it was true, could be admitted of both that in the light of to-day were great wrongs, but these were the flies in the amber of their manhood, and by the prependerance of the good showed that they were but men. These two men never met, but in their fellowship in Christ, made majestic by the great truth to which they devoted their lives, Cal-vin was the great theologian, Luther the great reformer, for no one mentioned reform but his name was the only one suggested. He was the heart, the center, and the motive power that had sent down to us civil and re-

Associate Justice Strong was then introduced, and in a short address on the thome of "Luther and Civil Liberty," said that in all times some man came forward who, as a leader, was greater than all his fellows. Martin Luther was the most conspicuous in-stance of how God brought such leaders up to do his work. Luther was the father of Protestantism, and breasted the opposition of the whole world, and brought man face to face with his God without the intervention of priests. Such a man was one of the most beneficent gifts of God to mankind. Hundreds of millions to-day all over the world thanked God for Luther's life and work. Luther could be regarded as the author of the civil liberty that was enjoyed to-day. At the time he wrought the world was under the dominion of the Catholic church, which claimed to rule the thoughts and actions of men, both in civil and religious things. He translated the Bible into the German lautranslated the lible into the German language, and spread before his countrymen the ethics and principles underlying religion and freedom of life. From the hour that this publication was made, civil liberty sprang into birth and became a possibility for men. There can be no perfect civil liberty any where except it is founded on the general ethics and teaching of the libbe. The golden rule was the basis of all good government, and the admonition of all good government, and the admonition of "As yo would have men do to you, do yo even so to them" is the corner stone upon which the civil liberties of the world rosts to-day, and in distributing the Bible so widely as has been in the United States, it follow as a natural consequence that in no gountry has civil liberty and that freedom which is bound to fourish reached such

An anthem was then rendered by the choir, and Rev. J. E. Rankin was introduced and made a short address upon the subject of "Luther and Religious Precious," in which "Lather and Religious Freedom," in which he gave a summary of the initiation of Lather's work, when he inaugurated the principle that a man had the right to exer- Wills followed in stirring addresses, and the lastly, in his producing saints. And then it

cise his individual judgment in electing what

cise his individual indement in electing what shall be his relations to God.

This freedom of thought under the guidance of God made a man a Christian; without this it made a man a free thinker. There was no difference between red republicanism and Ingersollism, and without the light that the Bible sheds upon the intellect of man his freedom of thought becomes the instrument of his own destruction. Intelligent Americans could not but revere the memory of the

of his own destruction. Intelligent Americans could not but revere the memory of the great reformer, who had laid the cornerstone of intellectual freedom for all mankind.

It was then stated by Dr. Butler that Rev. S. H. Green, of Cavalry Baptist church, who was amounced to speak on the subject of "Luther and Potostantism," was confined to his house by sickness, and he therefore introduced Rev. Wm. I. McKenny, who made a short address upon the characters of Luther and Wesley. After an authem by the choir. short address upon the characters of Luther and Wesley. After an anthem by the choir, short addresses were made by Rev. F. D. Power, who spoke of Luther in the present, and Rev. J. G. Butler, who spoke of Luther and the future.

The exercises closed with the great battle hymn of the reformation, "Ein Feste Burg is Unser Gott"—"A Mighty Stronghold is Onr God"—sung by the choir and congregation, and the benediction.

ST. PAUL'S CHURCH.

ADDRESSES BY PERE HYACINTHE, COMMIS-SIONER EATON, SIMON WOLF, AND OTHERS. Looking down from the choir gallery at St. Paul's Lutheran church upon the vast audience below one was impressed with the beauty and the solemnity of the occasion. The building was filled to its utmost capacity, and then against its people-closed doors surged the waves of a dense crowd eager to get within. The main nisles of the church had columns swathed eager to get within. The main aisles of the church had columns swathed in evergreen, typical of the influence of the great reformer. The space around the pulpit was built up in a platform, every available foot of which was occupied by distiguished individuals. In the center was deeply banked a mass of flowers, filling the air with heavy fragrance and throwing back the light of the gas jots in many colored and perfumed radiance. The black and orange flag of the German empire, side by side with the stars and stripes, covered the wall back of the flowers, showing ered the wall back of the flowers showing off the legends of "Wittenberg, Wartburg, Worms," and "Eisenach, Eisleben, and Erfurt"—those monuments in the life of Luther that stand out prominently against the back-ground of the ages. The church were a tri-umphal look, and in the center of the banks of flowers the portrait of Luther looked out upon the scene, revealing the source of its inpiration, the fountain head of its trimuphal It was indeed a triumphal scene which the

peasant monk had wrung from posterity to grace the glory of his name and fame. The fourth centennial anniversary of the man who was born in the wilds of German Saxony, in the Toutonic marshes, on the borders of the hostile and foreign Slavs, had brought together this vast assemblage to do him honor in a country then unknown to civilized man. All grades of society and almost all races of men were represented in that audience. Largely Teutonic, there were present Irishmen, Scotchmen, Italians, Englishmen and Scandinavians. High officers of the government distinguished ment, distinguished clergymen, famous scholars, artists, mechanics, patricians and proletarians, men of blood-kindred to the great reformer, and men of an alion race, with beautiful women of many nations—all united in a homage of song, of oratory, and of praise to the champion of free thought.
The situation was intensely dramatic. The president of the meeting was a discordant of the Puritans, who had overtoppled throne and beheaded king and abandoned civilization for the howling wilderness to carry out the great principles successfully championed. the great principles successfully championed by the Saxon monk. A Gallic priest, carry-ing on to-day in the greatest of the papal ing on to-day in the greatest of the papal capitals the same conflict of reform within the church first started by Luther, had crossed the seas and in a strange language, with passionate elequence, bere testimony to the brilliant genius of the German reformer. And to crown all, a Jew was there in a Christian church, type of the persecuted race, foremost among the Pullistines in laying a Hebrew hily with the Gentile roses that blessomed on the votive wreath of Him where half made such a spectacle possible by breaking the chains that held human thought in bondage. In all the impassioned oriental dreams of his race no wilder flight of fancy had been reached choir, and a prayer offered by AAN Rev.

Bishop Andrews.

Rev. W. A. Bartlett then delivered a brief address, in which he contrasted the lines of Luther and Calvin. Dr. Bartlett said that Luther and Calvin. Dr. Bartlett said that Luther and Calvin were hardly two characters that would be suggested for comparison or contrast. He had visited the birth-place of the great reformer, the church in which he last preached, and the spot where he had rendered up his spirit to God. The place seemed pervaded by the intense spirit of that great man. At Geneva he had wandered over the ground where Calvin had performed his great works. The delivered an eloquent address. He reviewed the early life of Luther, briefly but pictorially sketched the incidents that led to the memorable conflict with Rome, analyzed the character of the reformer and the political character of the times, and closed a glowing tribute to the gonius and character of his subject. To him the true Christian church, the state, the family, and popular education were more indebted than to any other man. A cornet solo followed. Gen. Eaton created a little breeze of excitement by gracefully alluding to the struggle now carried on inside the Roman Catholic church, and introducing to the audience Pere Hya-

> The famous French reformer took the au-dience with him at his first movement. With The famous French reformer took the audience with him at his first movement. With a graceful gesture, a melodious voice, and a rapid play of expression upon his face, he kept his hearers perfectly silent for perhaps twenty minutes of impassioned elequence. The famous Pere is a pictorial and dramatic speaker, with a clear, distinct enunciation by which every word he speaks is heard. He has a rich, ready voice, very pleasant to hear, whose smoothness never degenerates into hardness or breaks into shrillness. His voice, like his face, admits of a great variety of expression, which he skillfully and pleasantly exercised. He has the rare faculty of identifying himself with the emotion of the moment, and hence adds the charm of graceful novelty to everything he says. He began by saying, "It has been a habit of my Ultramontane autagonists to call me by the opprobrious cpithet given to Martin Luther—that of 'Apostate Monk.' I should like to be his disciple—net in all of his opinions, but so far as these opinions are great and immortal in the work of reformation. great and immortal in the work of reforma-tion. I salute in him the first eld Catholic. He wanted to reform according to his ideas; inside and not outside. He wanted, in fact, no division; no schism. I should like to acno division; no schism. I should like to ac-complish what Luther began—a thorough re-form in the Latin church. For Luther would have kept within the church lines in a regularly constituted episcopate, if he could have

Continuing the Pere said, in substance, that Luther was animated by these princi-ples: First, he was to break off connection with Rome, with its errors and its abases; secondly, at the same time he was to remain loyal to the faith as taught in the lible, and faithful to Christ as the Very Son of God. In following these two principles he traced two lines of demarkation, one of time and one of space. That of time was a new era in the church and in society. The renaissance was only a preparation for this reformation, as of the renaissance the French revolution was only a consequence. Neither created a distinct era-That was done by the reformation inaugu-

rated by Luther.

The reformation drew a line of demarcation both in America and in Europe between the people who were emancipated by Luther and those still holding allegiance to Rome. As those still holding allegiance to Rome. As regards these it was not a question of race, but of a religious system. For example, the Irish Kelts, the Slavic Poles, the Austrian Germans, all of whom are Romanists, are as surely in a state of decadence as the Latin nations. Thirdly, to practice what he preached was Luther's aim. He was courageous enough to do this, in private as well as in public and ecclesiastical life.

The Pore closed by hoping that in 1983 the

The Pore closed by hoping that in 1983 the whole world would be neither Protestant nor Romanist, but that humanity would be

united in one great Christian church.

Mr. Simon Wolf followed in a burst of fervid elequence, wherein he paid a glowing tribute to the genius and character of the great German who had emancipated human thought. He looked upon Luther as the greatest man born to humanity since time

choir closed the services with the famous old hymn, "hime Festeburg Unser Gott." The music rendered by the choir was under the direction of Mr. Leon Myers, and was exceed the decrees of the council of Trent bore too ingly good.

CONCORDIA CHURCIL.

HEV. MR. SCHNIEDER ON LUTHER'S IN-FLUENCE THROUGH FOUR CENTURIES. The Concordia church, corner of Twentieth and G streets northwest, was decorated with evergreens and flowers, a beautiful bell hanging suspended over the pulpit. The services were well attended. The subject of the discourse by the pastor. Rev. L. H. Schnieder, was "Luther's Influence Through Four Centuries." He said: We are living in the political center of the new world, the capital of the greatest and freest country on the face of the globe. At no other place can we better conceive the benefits conferred on mankind by Luther's Inbors than here. This is a country in which conscience and speech are free in religion as well as in politics. The very principles of liberty which our declaration of independence declare to be self evident, for the first time were successfully asserted against the tyranny of the principalities and powers of the world and the church by Martin Luther. In considering the blessings which have resulted from both civil and religious freedom in these four centuries, we consider the fruits course by the pastor, Rev. L. H. Schnieder, these four centuries, we consider the fruits of Luther's labors. Yet such principles were not the invention of Luther. The Bible first taught them, and on this authority Luther preached it. He showed the way to spiritual freedom, and this in turn led to civil liberty.

civil liberty.

Luther taught that the freedom of the Christian could not be purchased by ducats, but must be purchased by a regenerate heart and by faith; that Christianity was not a thing of form, of dollars and couts, of cringing to papal decretals, but a thing of life and of truth, of fearlessness of men, and of fear of God. He warned the church that its aim must not be the increase of temporal power, but the salvation of souls. He placed God's word high above the decrees of councils and spiritual princes by freeing it from chains and the bondage of an unknown tongue. A second Hercules, he cleaned the Augean stables, the corrupt and foul church. The Germanic spirit thus reused by him stood firmly and spiritthus roused by him stood firmly at his side and asserted itself over the Romanic. The people of German blood were in sympathy with the selftary monk. The Scandinavians and the Anglo-Saxons were not behind in reforming. Germany is the heart of Europe and its mattal beat sense. heart of Europe, and its martial beat roused the world. Luther's influence spread. John Wesley was moved to his immertal labor by Wesley was moved to his immortal labor by the zeal which was inspired by the reading of Luther's commentary on Romans. In Switzerland, Zwingli and Calvin followed the wake of Luther. The thirty-nine articles of the Anglican church are founded on the Augsburg con-fession. Luther's catchisms, which taught babes and sucklings more of the way of life than priests knew before are adopted in all tongues and all denominations. Luther's labors even onesed the eyes of Peps Advisor

tongues and all denominations. Luther's labors even opened the cyes of Pope Adrian VL to the vileness of the church, and if the Romish church reformed in anything, it must be credited to Luther. What there is of Protostantism to-day, its mighty influence for good, its strength, its missions, its zeal and energy, its churches and schools, and the salvation of millions of souls are duly led back to the liberating efforts, the God-given successes of Luther in his opposition to Romish tyranny.

Romish tyrangy.

And please God, this celebration shall still more quicken the Christian church.

He then graphically portrayed the effects of the reformation upon temporal affairs, and sketched the changes in governments result-ing from Luther's work.

CHURCH OF THE REFORMATION. ELOQUENT SERMON BY THE PASTOR, REV. DR. PARSONS.

The Lutheran Church of the Reformation celebrated the anniversary of the birth of the great reformer with impressive ceremonies Largo congregations attended each service especially during the forenoon, when the pastor, Rev. Dr. Parsons, delivered an elo-quent sermon replete with historic interest

quent sermon replete with historic interest. The choir sang with fine effect Luther's hymn, which was written by him and sung over the world yesterday. The hymn begins:

A fighty fortress is our God,
A trusty shielt and weapon,
He helps us free from every need,
That hath us now overishen.

The old bitter foe,
Means us deadly woe,
Deep guile and great might
Are his dread arms in fight,
On earth is not his equal.

The text of the pastor's sermon was "The

The text of the pastor's sermon was, "The just shall live by faith." He said: By common consent this day will be observed by a large part of the Christian church as the day of the birth of Martin Luther, the man who under God, directed the attention of the church to the vital doctrines of Christianity. I do not desire to magnify Luther so much as to magnify the truth which he was sent to defend. Luther did in ecclesiastical history what our own Washington did in political history. He fought his battles and then sank what our own Washington did in political mis-tory. He fought his battles and then sank back among the common people to reap the reward of his victories, as an equal with the people, and not as a ruler over them. It is wonderful that any man should be remem-bered after four hundred years. He led an unselfish, unambitious life, and never thought of self. He had no ambitions. No new organization of which he should be the head and rule as a rival pope. No wild schemes of which he should be the moving spirit. He lived in simplicity and his life closed in gloom.

John Wesley's account of his "entrance into light" was then described, after which the paster vigorously refuted the charges that the Lutheran church locates in herministry the power to forgive sins, and assigns to the more rite of baptism efficacy to renew the heart unto boliness, and refers to the Lord's supper, the high virtue of absolving all com-municants and fitting them for Heaven. This church will be formally dedicated next.

GRACE EVANGELICAL CHURCH. The Luther memorial services at Grace English Evangelical Lutheran church on Thirteenth street, between Q and R, yesterday, were of an impressive nature. The at-tendance was quite large and the interior of the church was tastefully decorated with the church was testelling december. The flowers and mottoes in blending tints. The flowers and metrographic was: "Here I most prominent inscription was: "Here I stand; I cannot do otherwise. God help me stand; I cannot do o'berwise. God help me. Amen," which which was surmounted by the dates, 1414, 1517, and 1883, the whole in evergreens and flowers. The other mottoes were: "The word of God they shall letstand, and not a thank have for it;" "Eislebin, 1483, birth;" "Wittenberg, 1508;" "dlet at Worms, 1521;" "diet at Augsburg, 1530;" "Wartburg, 1522;" "Smaleald articles, 1537." The rendition of German hymns by the choir formed an interesting portion of the ceremonies. The pastor. esting portion of the ceremonies. The pastor Rev. Mr. Trisser, preached an eloquent ser-mon, sketching the life of Luther and culogizing the great work he performed and its

far-reaching results.

The musical exercises were a feature of the services, and were rendered by a choir consisting of Miss Sophia Wilkins, soprane; Miss Emma Wilkie, contraite; Mr. E. C. Gill, tener, and Messrs. L. F. and J. A. Stutz, bassi. Miss Antonio Madden presided at the organ, and there was an orchestra of five pieces. piecos.

CAPEL ON LUTHER. CINCINNATI, Nov. 11 .- Monsignor Capel, who arrived here yesterday, is the guest of Archbishop elect Elder at the cathedral residence. At the cathedral to-day Mgr. Capel in two discourses, which supplemented; each other, treated of Martin Luther from the Catholic standpoint. He showed first that the church was an organized body, a cor-poration both human and divine. poration both human and divine. Human inasmuch as it is made up of teachers in hierarchical order, and divine because inhabited by the Hely Spirit. This human, divine creature, born on Pentecost Sunday, grew according to the law of its existences increasing, but not creating the superior or the superi ating every organ just as is done by the human frame in assimilating food. There-fore, argued the monsignor, the church in the fifteenth century was the babe bern on Pentecost, now grown to manhood. In the next place, it was urged that the church is

had this holiness. The monsignor said that the decrees of the council of Trent bore too painful testimony to the corruption existing among the clergy and the people; but this was no proof against the truth and holinoss of the church; no more than the conduct of Judas would prove the apostolic college corrupt, or our own evil deeds prove the falsity of the commandments, or the crimes narrated in the daily press show that the American constitution touches wrong doing. To show the church was more vigorous than ever at the time of the reformation, he appealed to the imitation of Christ. The spiritual combat, the works of St. Theresa and others living immediately before or during the Luther period as literary evidence; to the labors of St. Francis Xavier, in the old world, and of St. Louis Bertrand in the new, as missionary evidence; to the orders of the Jesnitz, the oratorians, the fathers of the pious schools, the fathers of St. Jerome, the Theatines, and others, as evidences of the creative power of association; evidences of the creative power of association; to Sts. Ignatius, Aloysius, Stanislaus, Kostka, Theresa, Cajetan, Philip Neri, and a dozen others, as evidences of the church's power to make heroes of holiness at the very time her enemies would fain make believeshe was cor-

rupt.

This evening the monsigner continued his subject, first disclaiming any intention of offending anyone by what he should say of Luther as a reformer. He said that if he were in London to-day and should ask what was the state of intelligence in Europe when Luther lived 99 out of 100 would say it was a state of gross darkness, and would add that Luther's spark kindled the whole world into a blaze of light. He would show that nothing was further from the truth than this modern view of Luther's period, and of his influences. He asfrom the truth than this modern view of Luther's period, and of his influences. He asserted that to Catholieism, and not to Protestantism, was the world indebted for the light that followed the fifteenth century. Printing and paper, those powerful agents in the diffusion of knowledge were invented before Luther was born. The discovery of this new world was the result of the energy, learning, and liberality of Catholic Spain. At that time sixty-four universities energy, learning, and liberality of Catholic Spain. At that time sixty-four universities of learning existed in different parts of Europe. Church architecture and the art of that time were also cited as evidence that the Catholic church was not a suppressor of learning. The existence of republics with a prosperous commerce under Catholic auspices gave the lie to the charge that the Catholic church was the enomy of energy, learning, and liberty. Without speaking in any detail of the life of Luther he would mention one or two points that were sufficient to deprive him two points that were sufficient to deprive him of the title of reformer. When he was 29 years old he took solemn vows in the Catholic church. This was a voluntary act, but a most solemn obligation, yet he voluntarily broke his vow. This was not the mark of a saint. Another fact, cited with reluctance, was that he wrote and left to the world letters of such

coarse sensuousness that any pure man would suffer his right hand to be cut off rather than write them. Reformers were not made of such material. The monsignor aid that Luther's heresy was special, in that it was a revolt against the principal authority, and the assertion of the right of private judgment instead; yet with singular inconsistency he undertook to say what should be the private judgment of all his followers.

Looking to the fruits of Luther's teachings,

Looking to the fruits of Luther steachings, Mgr. Capel said: "A recent publication says there are 236 divisions of the Protestant religion in England alone. On the contrary, the Catholic church remains the same everywhere throughout all time. Luther's teaching tends to destruction, and to building un. It tands to rationalism the same everywhere throughout all time. Luther's teaching tends to destruction, not to building up. It tends to rationalism and agnosticism. Communism, another of its legitimate fruits, was not known in the middle ages. Revolt against the principal authority leads to all this. No nation has ever been converted to Christianity by Luther's followers. It would be impossible when the rule of private judgment was to govern. Passing to the popular claim that Luther gave the Bible to the masses, Mgr. Capel said that before Luther was born the Catholic church translated the scriptures into the language which was the mother tongue of all people of learning. He argued that Christianity does not depend alone on reading the Bible. During the first three centuries of Christianity there was no New Testament. The Catholic church says read the Scriptures, but do not place your own interpretation on them. In conclusion he begged his hearers to look at this matter in the light of history and reason, and not blindly follow the shibboleths of prejudice repeated during 400 years. Monsigner Capel goes to Lexington, Ky., to-morrow.

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GOLDEN HILL, WILL ALWAYS MAKE BEAUTIFUL ROLIS, BREAD, AND BISOUITS.

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All kinds of WOOD, either in stick or prepared to order at our factory. CLEAN COAL, FULL WEIGHT and MEASURE prompt deliveries, and prices as low as Fuel can be

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The following dispatch has just been received by us:

"R. H. STEINMETZ & SON, WASHINGTON, D. C. Alaska Soal Skins advanced 50 per cent to-day is Notwithstanding the rise in price of Seal Skins. we will continue to soil at our usual low rate, having on band a good supply of Sacques, Ulsters, and Dol-mans. Also complete slock of Fur and Salin Lined Circulars and Dolmans. Fur Trimming on hand and out to order.

B. H. STINEMETZ & SON, 1237 Penna. Avenue., Next to Cor. 13th St. ESTABLISHED 1830.

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Cente' Dress Silk Hats, at \$5, \$6, \$8.
The Latest Styles of black and Brown Derby Hats, at \$1.05, \$2, \$2.55, \$5, \$5.50, \$4, \$4.50.
Canes and Umbrelias.
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Decorated China and Pettery Novelties

From all the Most Celebrated Makers. Also, Randsome Parlor Lamps.

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OVERCOAT,

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The Cheapest and Best

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P. S .-- Don't fail to look at our Seventh street windows to-morrow, as our display of

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AT HARD PAN PRICES WILL BE IMMENSE.

Yes, We Are Ready!

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All Grades and Styles

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CLOTHIERS,

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HIT THE NAIL ON THE HEAD AND YOU WILL DRIVE IT HOME,

AND THAT'S THE WAY

Corner 10th and F Streets, HTS PRICES AND SENDS OUT WONDERFUL

BARGAINS IN PINE CLOTHING FOR BOYS, SUCH AS Sulls and Overcosts at \$2.50, worth \$4.
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Good husiness suits at 68, worth \$14.

Good husiness suits at 68, worth \$14.

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Eighendid Cussimers suits at \$18.

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#19, worth \$35, linck cloth smits at \$12, worth \$30, letter D. H. cloth smits at \$15, worth \$18, linc thick D. H. cloth smits at \$20, worth \$40, linc tall dress broadcloth smits (swallow tail cost) at The chick D. B. coch suits at \$23, worth \$20, rins suit frees broadcloth suits (swallow tail coat) at \$25, worth \$25. Chirchilla overcoats at \$5, worth \$10. Welton overcoats at \$7.20, worth \$12, rejected whelton overcoats at \$13.50, worth \$13, black diagonal overcoats at \$13.50, worth \$25. Elegant beaver overcoats in brown, black, or blue, at \$15, worth \$25. First trices overcoats at \$15.00.

Fine tricot overcoats at \$14, worth \$25. Fine corkstrow overcoats at \$30, worth \$85. PANTS.
An immense variety at \$2, \$2.00, \$3, \$4, \$5, and \$6—bar-

GOSSAMERS Former and boys at \$2, \$2.50, \$5, and \$4. The best in the market.

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